THE WOMEN'S

MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 2. MAY, 1889. No. 10

A VISIT TO BENARES.

BY request do I copy from my journal the account of my visit to Benares, which was made in 1881 in company with Rev. and Mrs Lytle and Miss Calhoun, now Mrs. Carleton.

We left Calcutta by rail about eight o'clock in the evening and by three the next afternoon we were in sight of this ancient city. This stronghold of Hinduism is about five hundred miles northwest from Calcutta and is situated on the banks of the Ganges. A writer has well said, "What Jerusalem is to the Jew; what Rome is to the Latin; what Mecca is to the Mohammedan, Benares is to the Hindu."

It contains about 1,400 Hindu temples, 20,000 Brahmans, idols innumerable—in short it is the hot-bed of idolatry, being not only the headquarters of Brahmanism, but the cradle of Buddhism. The railroad station is on the opposite side of the river from the city. Crossing the river on a bridge of boats, we were beset on all sides by hackmen and guides. Their broken English was very amusing to the new missionaries. One of our party soon made them understand that she could not only speak their language, but had also some idea of the Government rates for carriages, &c.

We were soon on our way through the dirty, busy streets to see the Golden temple dedicated to the god Shiv. This is the reigning deity of Benares and this temple the chief place of worship. It is surrounded by an open court which is filled with images representing different things. Before the center figure the worshipers prostrate themselves and offer gifts. This worship and these representations are too impure and licentious to be described in an open letter. We turned away in horror and disgust. Near by this temple is the place where the sacred cattle are kept, sacred bulls and cows with garlands of flowers about their necks. Some of them had jewelry on their horns. The cattle were fat and sleek from eating the offerings of the people which were kept continually before them. The place was thronged by people coming and going, and the smell of the place was something dreadful.

Several fine peafowls were strutting about. These also received homage from the poor, deluded people. Some of the streets seemed to have no other buildings but temples and shrines for worship—something to represent every magination of the carnal heart. I cannot describe the feeling that came over me when thus brought face to face with olatry. I thought of Paul's spirit being stirred within him when he saw the city of Athens wholly given to idolatry and wondered, could it have been worse than this.

It was now late and we went to the Dakbungalo, or rest house, for the night. Having an old missionary in our party we knew to have our bedding and lunch basket along and so passed a very comfortable night with but little expense. Our guide was on hands early and as soon as daylight came we were off to the monkey temple. More than 1000 monkeys of all sizes were jumping around everywhere. The building was surrounded by a high wall, but these nimble fellows could not be confined within walls. They climbed the trees, perched themselves on neighboring houses, and no matter what amount of trouble they might give they must not be hurt in any way. They are regarded as living deities, gods and goddesses. Hinduism instead of tracing men to monkeys like Darwinism, places the monkey above the human.

In the court of this temple was a large black stone altar. Upon this we were told a goat was sacrificed every morning to Kali, or smallpox goddess. Before England took the country a human being was offered in place of the goat.

From this place we went down to the river to see the bathing and worship of the river. From dawn to eight o'clock the banks are crowded with worshipers. We secured an open boat and rowed out on the river to get a better view of the city and crowd. Some of the worshipers stood in the water up to the neck and with clasped hands repeated their prayers to the sacred mother Ganges. From the water they would go to their priest and have the mark of the god placed on the forehead. Others after repeating prayers washed their clothes and filled their brass vessels to be carried home or to some idol temple.

We went down the river some distance to the burning ghat, or cremating ground of the Hindus. Several piles were burning and bodies were being prepared for the fire. The body is first bathed, then anointed with oil and rose-water, wrapped in white muslin, placed in the river for a short time and then on the pile of wood on the bank. The one nearest of kin lights the pile and when consumed the ashes are put into the river.

On our way back to the city we stopped at the famous "Well of Salvation." At the top it is about twenty yards long and ten yards wide. Steps slope down from all sides and at the bottom there is but a narrow trough. It is believed that this well is filled with the sweat of Vishnu and there is no sin so vile but that it can wash away. Near this well we noticed the temple of Genash. Near his feet was an image of a rat, the animal he is supposed to ride.

We left our boat near the mosque seen in the picture. This building with its broad, deep foundation was built by Aurangzeb, a cruel, intolerant and hated mogul. He reigned from 1658 to 1707. He imprisoned his father, Shah Jahan, who built the beautiful Tag at Agra, imposed taxes on all not Mohammedans, destroyed temples, and out of the material built mosques. His object with this one seemed to be to tower above all the temples of Hinduism.

Our sight seeing at Benares ended with a drive of four miles to Samath, the place where Buddha began his teaching.

in 590. Nothing remains but some old ruins. Although so many centuries have passed, some beautiful pieces of carving still remain. The lotus flower and plant figure largely among the designs. The last teachers of Buddhism were driven from India about 1200.

As I copy these things how vividly all comes back, Yes, while memory lasts I cannot forget the idolatry of Benares and how our hearts went out in longing to do something for the thousands who were living in such ignorance, and then as our train carried us northward toward our chosen field of work, came the thought that soon it would be our privilege to enter upon the grand work of leading these people out of the darkness into the light. Today amid all Benares' idols and temples stands the church of the living God, and the banner of the cross is being upheld by those who once bowed down to idols.

With the hope and prayer that the reading of this article may awaken a deeper interest in the cause of missions in India we send it on its way.

Your sister for Christ,

EMMA DEAN ANDERSON.

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Dr. Jex-Blake's description of Benares, of its splendor and its foulness, is very vivid. It is good reading for those who are still dreaming that the actual heathenism of India has anything to do with the delightful extracts to which we are treated from ancient Vedic hymns:

"I would not have missed Benares for anything, if only to see the Hindu religion in its greatest splendor. The population is about 250 000, with more than three thousand temples (it is said) in the city. The view of the city as you pass along in a steam-launch is magnificent. Noble flights of stone steps descend to the Ganges; corpses lie upon the shore, half in the water, waiting to be burnt; sacrificial flowers float upon the river; and in the early morning thousands of pilgrims of both sexes are bathing, with perfect decorum, in the sacred stream.

Step inside the city. The temple swarms with fetid apes; another is stercorous with cows. The stench in the passages leading to the temples is frightful; the filth beneath your feet is such that the keenest traveller would hardly care to face it twice. Everywhere, in the temples, in the little shrines, the emblem of the Creator is phallic. Round one most picturesque temple, built apparently long since British occupation began—probably since the battle of Waterloo—runs an external frieze, about ten feet from the ground, too gross for the pen to describe; scenes of vice, natural and unnatural, visible to the world all day long, worse than anything in the Lupanar at Pompeii. Nothing I saw in India roused me to a sense of the need of a religious renovation by the gospel of Christ more than what met the eye openly, right and left, in Benares."

At Delhi the same frightful trait of heathenism forced itself on his notice:

"The Cambridge men speak of the great strain that it is to live for years in a country where you can hardly trust any one, where corruption and venality are habitual, where the trust and love of an English home are unknown, where centuries of the lowest moral tone have degraded the whole population. Even from a mother's lips, they tell you, the foulest thoughts and language are deliberately taught the children, young mothers delighting to pit their young children one against the other in contests of obscenity and abuse. The very textbooks in Persian contain stories where the whole point turns on some of the most degrading sins known to man, and impurity and immorality are almost universal."

The *need* of missions in India, the *hopefulness* of missions and the *duty* of missions are seldom more strongly put than in the doctor's closing words:

"To sum up, it should be said:

1. The degradation of the Hindu religion is so deep, and the immorality and vices obtaining . . . are so revolting, that the need of religious renovation is more urgent, and the opening for Christianity is more patent than one can understand till one sees with one's own eyes and hears on the spot with one's own ears.

2. The Indian mind, though now filled with degraded objects and theories of worship, is essentially a reverent and religious mind, and, if once won to Christianity, would be a fervently Christian mind.

3. To win India to Christianity is not a hopeless task if only enthusiasm at home were strong enough to multiply the army of workers ten fold, and to send men of such quality as those now at Delhi and Peshawur.

—*Home and Abroad.*

THE FREE-WILL OFFERING.

[Read before the L. M. S., of Lake Presbytery, by REBECCA ATEN, and published by request.]

HEN the glory of the Lord came down on Sinai and Moses went up into the cloud, the Lord spake unto him, saying; "Speak unto the children of Israel that they may bring me an offering; of every man that giveth it willingly with his heart, ye shall take my offering."

Notice first the variety of gifts that are enumerated in the twenty-fifth chapter of Exodus. If a man did not have gold he brought silver, and it was just as acceptable as if he had brought gold. If he had neither gold or silver he brought brass and it was just as acceptable as if he had brought silver or gold. They are so varied that no one can utter the excuse, "nothing to give." Moody once said, when reading this chapter, that he was glad the goat's hair was mentioned. These gifts were to be personal offerings. He who had gold could not bring for him who had nothing but wood. God wants both the gold and the wood. He has a place for each of them in the tabernacle, and he wants the gift of each heart. God values gold no more than wood. He can make one as easily as the other; but He knows man's heart is set on gold or whatever he may possess, and He wants every one to bring such as he has and say, "here Lord, take what is Thine."

The principle on which these offerings were accepted did not exist in the gift but the giver. "Of every man" saith the Lord, "that giveth it willingly, ye shall take my offering."

Such was the hearty response of the Israelites to their Lord's call that "the people brought more than enough for the work." "So Moses gave commandment that neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from offering." What a marvelous, delightful change it would be for our modern pastors to restrain giving to the Lord! The hearts of the Israelites had been stirred up to enthusiasm in this work by the manifestations of Divine power, long suffering and tender mercy. It was the day of God's power and they were a willing people. Have we not in this nineteenth century grander privileges and greater evidences of God's infinite love and mercy than had the wandering Jews? Is not this the time of His power with

us? He has caused the nations to open their gates to King Jesus. He has caused millions to cry for the Bread of Life, and His Spirit has brought more than 2500 persons to say, "Here, send us to carry it to them."

Now, we need the free-will offering of consecrated purses and labor to send these devoted men and women to the work. Our hearts should be stirred up to this service in consideration of the Father's free-will offering of the Lamb of God for the sins of the world. "For God so loved the world that he gave his only begotten son, that whosoever believeth on Him should not perish, but have everlasting life." This text is the wedge which has opened the heart of many a hardened sinner. "Whoever" is the point which touches every one. God's love is a mighty force pressing on the whoever till the heart is opened wide to receive the Spirit. "He that believeth on the Son hath everlasting life." Do we believe? What then should we not be willing to do, seeing we have received the gift of eternal life through Jesus Christ?

We should also consider that Christ gave himself a free-will offering to reconcile us to God. He said, "Lo I come to do thy will. Sacrifice and burnt offering Thou would'st not, but a body hast Thou prepared me. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Behold the son of God in the bosom of the Father, in the glory of heaven, attended by legions of angels; then look on the Son of Man with no where to lay his head. Despised, rejected, betrayed, scourged, dying, dead, and no grave. This was the manner of His going. All for you and me.

The object for which the Israelites brought offerings was a natural incentive to their hearts. The Lord had saved them from the hand of him that hated them, and redeemed them from their enemies. Surely, the promise that the Lord would dwell with them in the sanctuary which they should build, would inspire every heart with enthusiasm. This tabernacle was temporary. In Heb. 9–1 it is called a worldly sanctuary: "But we have an high priest which is set on the right hand of the majesty in the heavens. A minister of the sanctuary and of the true tabernacle which the Lord pitched and not man." We are called to bring our gifts for a greater and more perfect tabernacle not made with hands. The Lord hath laid in Zion the chief corner-stone and hath called us all to be builders in the gospel tabernacle. "Ye all as lively stones are built up a spiritual house." We, therefore, who have believed and are resting on this foundation, and found Him precious, should show forth the praise of Him who hath called us out of darkness into His marvelous light.

From a mountain in Gallilee comes the call for the building of this gospel tabernacle. "Go teach all nations," and "Lo, I am with you always."

As in the first tabernacle various gifts and services were needed, so God has use now for whatever you may have, be it gold and precious stones or only wood and hair. There must be hewers of wood and drawers of water as well as those skilled in all manner of cunning work. This is a glorious temple; it will endure when time shall be no more. Its pillars are rising heavenward; its walls rise mosaic-like with gems gathered from all lands; each one a soul more precious than worlds. Come, let us help the work with our money, our hands and our prayers till "He shall bring forth the head stone thereof with shoutings, crying grace, grace unto it."

The effect of our giving will be beneficial to ourselves. "Give and it shall be

given unto you." And again, "It is more blessed to give than to receive," saith our Master. We will realize more of the love of God, for "The Lord loveth a cheerful giver."

We will be more interested in that in which we have a share. We all take special pride in that possessive pronoun *our* *Our* house, *our* church, *our* mission. Blessed is every one who can say, "*My* Lord," and *my mission* is to keep His commandment and help build up His kingdom on earth. It seems to me those Jews who coldly stood by hugging their gold would have little heart in the service of the sanctuary, and when the Lord would speak to them from the door, they would feel like hiding their faces.

Some one has given the thought that we need not more Christians so much as a better type of them. And, if we judge the type by the gift and the gift by God's rule, surely the type is inferior. If every church member gave willingly according to the Scriptural rule, the Lord's treasury would overflow. Too many now give of the last fruits instead of the first. Some give their quota much as they would pay the premium on an insurance policy; others because it is fashionable, and some offer that for which they have no other use. Any *sinner* would be willing to do that much!

The actions of too many church members say in plain language, "If there is anything left after I get all I want, the Lord is welcome to it." It is sad to know that any one should so live who has vowed to take God's word for his rule of conduct, for it expressly says, Deut. 8:18: "Thou shalt remember the Lord for it is He that giveth thee power to get wealth."

We should live Christ first and always. Every man and woman should make an absolute surrender of self to God, such as Jonathan Edwards made when he used this language: "I have been before God and have given myself and all that I am and have to God, so that I am not in any respect my own. I can challenge no right in myself, in this understanding, this will, these affections. Neither have I any right to this body or any of its members; no right to these senses, these eyes, these ears, this smell, or taste. I have given myself quite away and have not retained any thing as my own. I have been to God this morning and told Him that I gave myself wholly to Him."

Such a life of devotion on the part of the members of the church of Christ today would bring all the tithes into God's storehouse, and such a free-will offering that He would open the windows of heaven and pour down blessings till there would not be room to receive.

To secure this willing-hearted service, we must seek first the gracious outpouring of the Holy Spirit that the "Lord may be sanctified in the hearts of his people." Tell over and over again the story of His love, and "talk ye of all His wondrous works," till the church shall go forth, fair as the moon, clear as the sun and terrible as an army with banners.

SOME EXTRACTS ABOUT THE ROMAN CATHOLIC CHURCH.

IT is a misnomer to speak of the Romish Church as the Catholic Church. Whenever we repeat the Apostles' creed we say, 'I believe in the Holy Catholic Church," that is we believe in the Church Universal as instituted and beloved by Christ which we believe is at this day perpetuated in the Evangelical Churches of Christendom. Just so far as any Church carries the spirit of Christ into all its work, that far and no farther is it the Church of Christ; for the Church is the

body of Christ and must be animated by his spirit. It is impossible that an organization which has for some of its fundamental principles doctrines that are at variance with the spirit of Christ and with His teachings, should be the Church He can own and honor with His presence, even though it may contain much that is good. The Roman Catholic Church holds most of the doctrines which are accepted by the other Churches as being the teachings of Christ, and in these it is a mighty bulwark against paganism, infidelity, unitarianism and the fallacy of a second probation. Through all the ages it has stood for the defense of these truths.

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But here the soundness ends and there follow a number of other beliefs less worthy of immortal souls. It believes the saints are reigning together with Christ and are to be honored and invocated, and that their relics are to be held in veneration; that the images of Christ and the virgin ought to be retained and due honor and veneration shown them; that the power of indulgencies for sins were left by Christ in the Church and that "the use of them is most wholesome to Christian people"(!) It promises obedience to the Bishop of Rome as the vicar of Christ, and sincerely holds that "no one can be saved out of this true Catholic faith." These last named doctrines contain enough error to render this vast organization, which to-day is so great a problem of the world's salvation, a mighty engine for evil—the most powerful with which we have to do. * * *

The Jesuitical order, suppressed by the Pope about the middle of the 18th century, but again reinstated in all its powers in 1814, is the sworn foe of all Protestant governments. "The Romish Church owes more to this single society since the days of the Reformation than to all other ministers and resources," says a great German historian. This society is to-day working with unabated force in every country on the globe and especially in this land. To it liberty of conscience is a hated thing. No one is willing to deny that there may be great and good men within the pale of the Romish Church, but as a church it is pledged to all things good and bad which will bring about the ends sought, namely, the prosperity of the Church. It is the Church, not the Lord Christ, which is the object of their adoration, the incentive of their unremitting toil and hardship. * *

The typical Roman Catholic will now, as ever, be ready to sacrifice friends, country, home, truth, life itself for the honor of the Church. Obedience to the Pope and the glory of the church first, whatever the consequence, is his motto. An oath is not binding to him when to break it would be for the interest of the Church. It is one of his maxims that it is well to do evil that good may come of it. With marvelous vigor this Church takes hold of everything that can be of advantage to it, and grapples it to its heart. Whatever can bring power to the Church, no pains, no expense is spared to secure it. Before the negroes were freed the Romanists bestowed nothing upon them. They were without influence, without money, without votes. But as soon as they were free that Church carried a large body (150 if the writer's memory serves) to Rome to be educated as priests. Rome could use the poor black man now and he at once became an object of interest to her. Under the shadow of the capitol at Washington this sagacious organization has for years kept an Indian Bureau to watch its opportunity with the government. They have always taken a great interest in work among the Indians. The Osages have been in their hands for forty years, and yet we are told they have not improved at all in that time, but remain in all their degradation, an example of what Rome

can do for a people. The history of the world shows that in every country where the Roman Catholic Church has had the people under its power, little or no progress has been made.

What should be our spirit and attitude toward the Roman Catholics, as Protestants? A sincere desire to do them good and an unflinching faith that every barrier to the kingdom of Christ must fall, Romanism with its sensuous, blinding worship being the most formidable. The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds. To the penance and costly indulgences and fatiguing genuflections of Romanism we will oppose the broad-armed Gospel that without money and without price, without penance and without crossings, invites a world to be saved—a free Bible, a free salvation, a free heaven. Against the bedwarfed Roman Catholic literature we will bring the battering-ram of a Christian printing press. To the celibacy of the Romish priesthood I oppose the happy households of the Christian ministry. To the artistic chanting in the Romish Cathedrals, I oppose congregational singing. In opposition to the bigotry of the Romish Church, I set the broad platform of christian brotherhood. All outside this Church are cursed as heretics. We oppose that procedure by offering our blessing to all who believe in the Lord Jesus Christ. * * * * * *

Romanism has its centers of organization and strength in our cities, where there is such a vast foreign element, largely in sympathy with it, and offering favorable conditions for propagandism. It is here it concentrates its strength, plants its institutions, organizes its forces, sways political influence, fills its coffers from the city treasury, and openly fights and secretly intrigues for the overthrow of our public schools and for ultimate ascendency. Beyond a question, Romanism is a menace to our free schools, to a free Bible, and to an enlightened, patriotic, catholic Christianity. And yet Romanism is rampant in New York and other cities of our land. More than half of the teachers in our public schools are Roman Catholics. Our municipal offices are largely in their hands. The Romish Church is growing rich on the favoritism of politicians and legislators. Its influence is courted obsequiously by office-seekers.

If the readers of this Magazine were to be asked what was their most precious possession, what one thing they owned that was more to them any other, doubtless various answers would be given, but I trust that many would answer, as I should, "My Bible." It is indeed the most precious possession we have, for by it we learn God's will and his love for each one. A strange and sad thought it is, that a Church called Christian forbids the reading of that Holy Word, and in times not very long past burned at the stake those who persisted in so doing, and in living according to its precepts as they understood them. Christ's command, "Search the Scriptures," is put aside, and David's happy song, "Thy law is my delight," "How sweet are thy words unto my taste; yea, sweeter than honey to my mouth," has no meaning for those who under the teachings of this mistaken Church, are blindly trying to save their souls by penance, instead of relying on on the sacrifice of Christ, once offered for every man.

Perhaps you wonder why this Church forbids the Bible to its followers. A priest would answer that it is because the people are not able to understand it, and will make mistakes in regard to the truths it teaches. But we know that the Bible is written in simple language, so that the children in our Sabbath-schools

can understand and love the story of Christ's coming as a babe in Bethlehem, his parable teachings by the lakes or on the mountain-side, and the blessed promises of a home in heaven for those who love him.

In the early days of Christianity, faith in Jesus Christ as a risen Saviour was the bond of union for the Churches. But as the centuries went by, error crept in and superstition, until the Church became corrupt. The worship of the Virgin Mary and of the saints was introduced, the power of the Pope of Rome greatly increased, and worship "in spirit and in truth" replaced to a great extent, by a system of forms and ceremonies. The doctrine of Purgatory was invented, and is still firmly held by Roman Catholics, though the Bible gives no ground for such a belief, but says, "The blood of Jesus Christ *cleanseth* us from all sin." The sufferings of souls in this imaginary place are to fit them for heaven. But, as money would purchase prayers that were said to shorten this time of suffering, the rich man has an easier task to get to heaven than his poor neighbor.

In the sixteenth century, Martin Luther, a pious monk of Germany, became conscious of many of the errors of the Church. He had tried to find release from his sins by the forms of worship and penance taught by his religion; but at none of the shrines of the Virgin or the saints did he find the heart-happiness that comes when the soul casts all its sins on Christ, and God's Holy Spirit say, "Thy sins are all forgiven." If you go to Rome, you will see the so-called Holy Stairs up which Luther was climbing on his knees, hoping to obtain the forgiveness of sins promised to those who ascend in this manner, when the message from God's Word, "The just shall live by faith," shone in upon his heart, making him free indeed. The result was the protest against the errors of the Roman Church, and the beginning of the Reformation that has so widely spread and liberated men from the bondage of doubt and superstition.

Yet, today, up those Holy Stairs, with weeary bodies and burdened hearts, toil many who are seeking the Burden-bearer. Some may have heard the wonderful words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," but in many cases as the words of the Virgin, not as spoken by the living Christ! The worship of the Virgin Mary is very prominent among the doctrines of the Roman Catholics. Under the name of the *Mother of God*, which seems blasphemous to our ears, she is adored as the chief intercessor with God. Some images of her are considered especially sacred, such as that at Lourdes, in France, and Guadalupe, in Mexico. Marvelous miracles are said to be performed at these shrines. Pilgrims come from great distances to pay the vows they have offered when sick or in peril, and to obtain healing for their diseases. Small pictures of the image are eagerly purchased and carried to their homes, where they are placed on the wall, to be worshiped by all in the house. Holy water from springs near these sacred places is treasured as a remedy for almost any illness. Generally the figure of the Virgin or saint is dressed in most gorgeous robes, thickly covered with precious stones. Numbers of priests are in attendance, who keep candles burning before the altar, and assist by their prayers those who are able to pay for their services.

I cannot take space to tell you of all the saints and their marvelous stories,—of St. Lawrence, on the red-hot gridiron; of St. Sebastian, tied to a tree, pierced with many arrows, and the many other legends that are held as sacred,—but I want you to notice how wrong this worship of men and women is in the light of the second commandment, "Thou shalt

not make unto thee any graven image, or any likeness of anything: . . . thou shalt not bow down thyself to them." This is so plainly against such practices that the Roman Catholic Church does not teach this commandment, but omits it from its lesson-books, and divides the tenth to make the number right!

The Holy Word says, "No idolater hath any inheritance in the kingdom of Christ." Our hearts should be touched with pity for those who, seeking God, are led into idolatry by their blind guides. The rosary that lies before me provides for the repetition of ten prayers to Mary to each one of "Our Father which art in heaven." Let us be more grateful than we have ever been for the truth in its purity, and pray for the time when the blessed gospel light shall shine into all the hearts now darkened by Rome's errors.—*Heathen Woman's Friend, July, 1887.*

FATHER CHINIQUY AT NORTHFIELD.

Father Chiniquy attended Mr. Moody's Conference for Bible Study at Northfield, Mass., in August. It was his first visit there. Mr. Moody, says the Philadelphia *National Baptist*, allowed him to speak for fifteen minutes at one of the meetings. Several addresses on foreign missions had been delivered at the conference, but no reference had been made to work among the Roman Catholics. Father Chiniquy said:

When I saw that you are interested in the conversion of the Indian, the Japanese, the savage, I was sad, because you seemed to pass by a class of your fellow-citizens, the Catholics.

You have no concern about Catholics; you do not pray for them. Some are indifferent to the Roman Catholics; these are not Christians. Others hate the Roman Catholics; this is a crime. Is it their fault that they are born Catholics? I love the Catholics. I have spent three fortunes in preaching for them. I have shed my blood for them. I am not their enemy because I call to them to leave a sinking ship. There is a sacred duty which you forget: it is to convert the Catholics by loving them, by giving them the gospel of Christ.

The Roman Catholic religion which you have created in your fancy is a beautiful thing. You think that the Roman Catholic is a Christian Church. Why did your ancestors shed so much blood to get out from the Church of Rome? God showed them the light. Luther, Calvin and Knox were men of God. They said that the Church of Rome is idolatrous.

When I was a priest I was devoted to my Church. But my Christ was an idol. I have said to my servant or to a nun, "I have no more good God in my tabernacle; please make me some wafers." They would mix the flour and bake the dough, and then cut the wafers, of different sizes, for the priest and for the people. Then I put these in a silver cup and pronounced over them these magic words: *Hoc est corpus meum;* and as soon as these words are pronounced, the bread is changed into the body of Jesus Christ. This I was compelled to believe. Then I raised the wafer above my head, and bade the people adore the God whom I had made in their presence. You must pray for them.

There are honest priests, men who are gentlemen; but if you will ask the people, they will tell you that there are also priests who are intoxicated and immoral.

The bishops and priests, even the bad ones, might pronounce these words over all the bread made in New York each day, and these loaves would become Christ. This is not a common idolatry; it is more degrading than that of the pagans. The stone is not more an idol than this wafer.

Mr. Moody told me to speak only a quarter of an hour. But you must remember that I have received from the Pope the power to grant indulgences. [Much laughter and applause.]

The priest swears an oath that he will not take a word of scripture according to his conscience, but according to the interpretation of the Church of Rome.

I ask you to begin tonight to pray for the conversion of the Roman Catholics. If you are interested in them and pray for them God will convert them.—*Converted Catholic.*

REFORMED CATHOLIC WORK.

SABBATH, Dec. 9.—Father O'Connor's subject was, "Rome Rule in New York City; Necessity of Converting the Catholics." He referred to the Christian conference that was held in Chickering Hall, the previous week, to consider the spiritual condition of the people. The statistics presented at the opening meeting showed that there were about 100,000 Protestant church members in New York, which represented nearly one-third of the population of the city, allowing five persons in each family. Children were not accounted Church members. Half the city could be set down as Roman Catholics, good, bad and indifferent. This was the element the conference in Chickering Hall had in view when it deplored the godless condition of the city. The numerical strength of the Roman church in New York could be estimated by the results of the last election. The municipal government had been seized by the followers of the Pope, every office from Mayor and Sheriff down. Of none of the larger cities of the world except Madrid and Vienna could this be said. Rome itself has shaken off the Papal yoke, as has Paris and other European cities. New York was the greatest Roman Catholic stronghold in the universe. In considering the godless condition of the city this should be kept in mind.

Some of the speakers at Chickering Hall, noticeably Mr. Piseck, the Bohemian Pastor, referred to this, and he said that the Anarchists and Socialists are recruited chiefly from the Roman Catholics who come here. There are 30,000 Bohemians and Hungarians in the city, and as many Italians. Father Arright, who is doing such a good work in Worth street, spoke for the Italians, and he was glad to hear his testimony that they were coming to the light. He said he had 240 members in his church, and 230 of them were converts from the Roman Church. He and other speakers spoke of the absurdity of sending American money to Europe to convert the Romanists there, and the neglect of those same Romanists by Americans when they come here. Here is where the work should be done, and it would be reflected in Europe, for there was no higher type of Christianity in the world than we have in this country.

The Church and State were so united in all the countries of Europe that the people were not lifted up to comprehend their personal union with God through Christ alone.

The remedies suggested by Father O'Connor were, that the pastors of the various churches should especially invite the Roman Catholics to their services and let them see that they are welcome. Speaking for the Irish, whom he knew so well, he said that they desired to become in all things like the Americans. They work for Americans, their children mingle with American in the public schools. They see their superiority in every way, and they want to be like them.

They are outgrowing the superstition of their native land, and no wonder.

Let the Gospel of Christ that has civilized all people who have received it

be preached to the Roman Catholics, and they will become good Christians and good citizens.

SABBATH, Dec. 16.—Father O'Conner introduced to the Congregation Father Devere, a recently converted priest, who is now in business in New York. Father O'Connor said he did not know whether it was according to the fitness of things to speak of Brother Devere as "Reverend" or "Father," as he was a business man, but he was glad to say that he learned from his dear brother that after he has acquired a competency in business, he will devote himself to the work for the conversion of Roman Catholics. His address was a thrilling one. He reviewed his life while a Roman Catholic priest, and with power and with eloquence denounced the fraud and deception upon the people by the Roman Church. From the first words he uttered it was apparent that he was a truly converted man, filled with power from on high, and rejoicing in his Saviour Jesus Christ. Father Devere will preach to the Reformed Catholic congregation soon again. He is a man of fine presence, only forty years of age.

SCRIPTURE ANSWERS TO ROMAN CATHOLICS BY ROBERT GARRY, LUCKPORT, N. Y.

I.—AS TO MARY'S NEED OF A SAVIOUR.

Luke 1:46, 47. Mary confesses Jesus *her Saviour.*

Matt. 2: 2. The Son, *not the mother,* worshiped.

Matt. 2: 11, 13, 14, 20, 21. *The Child* mentioned *first.*

Acts 1: 14. The last mention of Mary.

1 Tim. 2: 5. Only one *Mediator* between God and man.

1 John 2: 1. We have an *Advocate* (one only.)

II.—AS TO CONFESSION TO THE PRIEST.

Mark 2: 7. *God only* can forgive sins.

Heb. 7: 27. *Priests* needed forgiveness.

Psalm 32: 5-7. David confessed to *God.*

Ezra 10: 10-12. Ezra, *a priest,* taught confession to God.

Dan. 9: 4, 5. Daniel said, confess to *God.*

Acts 8: 20, 22. *Peter* told the sorcerer to confess *to God.*

1 Peter 2: 5, 9. *Peter says* all believers are *priests.*

James 5: 16. James exhorts believers to confess faults one to another (Greek says *sins.*)

III.—AS TO THE HIGH CLAIMS MADE FOR PETER.

Luke 5: 8. *Peter said,* I am a *sinful* man.

Acts 3: 12. " not his *power* or *holiness.*

Acts 10: 24-26. " I am but a *man.*

Acts 9: 32-35. " Jesus maketh whole.

Acts 10: 36. " Peace by Jesus Christ.

Acts 4: 12. " *No hope or help* aside from Jesus.

Gal. 2: 11-14. Paul blamed Peter for acting *the hypocrite,* and this after he had been a apostle about 25 years.

IV.—AS TO TRANSLATION AND EXPLANATION OF THE SCRIPTURE.

Neh. 8: 1-18; 9: 2, 2. Ezra made the people *understand them.*

1 Cor. 14: 19. Paul says, make yourselves *understood.*

Luke 23: 44-47. Jesus was always teaching the Old Testament.

V.—AS TO MARRIAGE OF PRIESTS.

Luke 1: 5-13. Zacharias *a priest, a married man, and yet pleased God.*

Mark 1: 26-31. *Peter was married.*

1 Tim. 3: 2-4. Elders, overseers or bishops *were married.*

1 Tim. 4; 1-3. Paul says to forbid to marry is of *the devil.*

VI.--AS TO PRAYING FOR THE DEAD.

Heb. 9:27. After death the judgment.
Luke 16: 19-31. Abraham could not help *the dead, and Jesus gave no hope.*

VII.—AS TO COMMANDMENTS.

1 John 3:22, 23. The two commandments.
Rom. 14:14-18. Eating meat or not, a matter of indifference.
1 Tim. 4:1-5. To forbid meats is of *the devil,*
Matt. 26:27. *All* were to drink of *the cup, and not the priest for all.*
Mark 14:23. *They all drank of it* (the cup.)

VIII.—AS TO WORKS.

John 6: 28, 29. *To believe* is doing *God's work.*
Rom. 3: 28. Justified *without works.*
Rom. 3: 5. To him that worketh not, *but believeth.*
Eph. 2: 8, 9. Saved by grace, *not works.*
2 Tim. 1: 9. Saved, *not by works.*
Rom. 5: 1. Justified by Faith, *not works.*
John 2: 10. To offend in *one* point, guilty of *all.*
Gal. 3: 10, 13. Cursed is everyone, &c., not *to do them all.*

IX—AS TO PETER BEING IN ROME.

1. Epistle written to Romans, A. D. 58 to 60. In Rom. 16, Paul salutes 26 or more persons by name. Peter not mentioned among them.
2. Paul writes from Rome his Epistles, Eph., Phil. and Col., and name brethren who were with him, but Peter was not one of them.
3. Paul writes 2 Tim. from Rome, the last letter he wrote just before his death, and says Luke only is with me, 2 Timothy 4: 9-12, not one word about Peter.—*Faithful Witness.*

THE STEPPING STONES.

MANY years ago I went to live as Queen of the Parsonage in a country village where there were neither street lamps nor pavements.

Both my husband and myself were unaccustomed to the use of a lantern and often forgot to take one with us when our duty required us to make calls on dark evenings and sometimes it was rather difficult to find our way home.

One dreary night we had been visiting a family of our flock and when we started home the darkness had deepened and the atmosphere seemed to wrap us in heavy tangible folds of mist and vapor. We were on the wrong side of the street and the gutter along the sidewalk had become rapid and swollen from the heavy shower of rain that had falled while we were enjoying the brightness of our friend's fireside.

We could hear the sound of running water, but could not see it. Finally we saw a dim light which we knew to be in front of a grocery store on the opposite side of the street and we also knew that there were stepping stones across from that store and that it was the only place we could go over without danger of sticking fast in the mud. The atmosphere between us and the store seemed almost impenetrable even to the light. I do not understand the philosophy of what I am going to tell you, but at last I spied a large flat stone wet and glistening in the light that somehow seemed to struggle through the fog and fall directly upon it. I called to my husband. I see the first stone! and immediately sprang over the gutter upon it. To my surprise and de-

light as soon as my feet were firmly planted on the first stone I saw the second one. All the way over that dark muddy street *I saw but one stone at a time.*

As soon as I reached the other side I was impressed with the thought that if I had not stepped upon the first stone I should never have seen the second one. I turned to my husband and asked him if he did not think that often in this life we must be content to see but one stone at a time. Often when we ask the Lord for light he shows us only one step, and we wish to see the whole way over. And I have come to believe that unwillingness to take the first step as soon as it is made plain, trusting in God, is the secret of many life failures. The one thing we need to know is, is it right to take the first step? Being sure of this we should go forward "looking unto Jesus" and the next stone will always be there. I am an old woman now, and he who went over the crossing with me that night has crossed to the other side.

"There is no night there and they need no candle neither light of the sun, for the Lord God giveth them light." Many, many times as we journeyed through life our pathway was darkened with difficulties and trials until it seemed impossible to go forward. Then would come to me a vision of that dark dreary night when I sprang from stone to stone followed by the tall grave figure of my husband and all the way over we saw but one stone at a time shining in the faint ray of light that fell so feebly upon it, and I would say, "Let us look for the first stone" and it was always there with the light of love from our Heavenly Father's face shining directly upon it, and we never failed to find the second stone just where it should be. And so after years of experience we grew in courage and faith in the unseen; and sometimes our friends wondered at the way "things turned out for us." One dear neighbor said to me one day "So many people have to go after the spoon when the broth is ready, but your family seem always to have the spoon ready."

If this was so concerning us, that we and "our bairns" were ready to embrace opportunities as they were offered for work or advancement it was in no small measure due to the lesson learned as taught by the Spirit on the stepping stones on that night so long ago.

E. K. WALLACE,
Allegheny, Pa.

IT IS CURIOUS WHO GIVES.

"It's curious who give. There's Squire Wood, he's put down $2: his farm's worth $10,000 and he's money at interest. And there's Mrs. Brown, she's put down $5; and I dont believe she's had a new gown in two years, and her bonnet ain't none of the newest, and she's them three grandchildren to support since her son was killed in the army, and she's nothing but her pension to live on. Well, she'll have to scrimp for butter and tea for a while; but she'll pay it. She just loves the cause: that's why she gives."

These were the utterances of Deacon Daniel. After we got home from church the day pledges were taken for contributions to foreign missions. He was reading them off, and I was taking down the items, to find the aggregate. (The deacon said he had much more confidence in my knowledge of arithmetic than in his own.) He went on: "There's Maria Hill, she's put down $5: she teaches in the North District, and pays her board; and she has to help support her mother. But, when she told her experience the time she joined the church,

I knew the Lord had done a work in her soul; and when he works, you'll generally see the fruit in giving. And there's John Baker, he puts down $1, and he'll chew more than that worth of tobacco in a fortnight. Cyrus Dunning, $4. Well, he'll have to do some extra painting with that crippled hand; but he'll do it, and sing the Lord's songs while he's at work. C. Williams, $10. Good for him. He said the other night in prayer-meeting that he'd been reading his Bible more than usual lately. Maybe he has been reading about the rich young man who went away sorrowful, and didn't wan't to be in his company."

So the deacon went on making his comments to the end of the list. Now, I wouldn't have you think for a moment that the good deacon was finding fault with his neighbors, or was too critical in his remarks; for I assure you that he had the most Christlike spirit of any one I ever knew. But he was jealous for the Lord's cause in every department of it, and very shrewd in noticing inconsistencies in giving. He wouldn't have spoken so freely to every one; but I was in the family, and I am not sure but he intended to give me a lesson.

Lest some of my readers, after all I have said, should get a wrong impression of the deacon, I will tell you more of him and his acts. He was not only interested in the Booroo-ghas of Africa or the Choo-hing Foos of China, but his heart went out to every cause that had for its object the advancement of Christ's kingdom. He delighted in having those give who possessed very small means, and he had a peculiar way of helping them without making them feel as if under obligations to him. Mrs. Brown he knew to be an excellent bread-maker; and he occasionally sent her a sack of flower to test its quality, before he felt sure that he could ship the product of his mill as het best grade. He suddenly discovered, too, that some of his buildings needed new paint; and it was curious that this always occurred just as Mr. Dunning was out of work.

The deacon, as you have discovered, was not an educated man. He knew nothing of grammar, "to speak of," he used to say; and when he conducted the prayer-meeting, as he sometimes did in the absence of the pastor, he mispronounced words in the reading, and one evening when he said, at the beginning of the meeting, "We will read for our instruction the 25th chapter of Psalms," a smile passed over some faces; but, when he prayed, every one was awed. For he prayed as one who talked face to face with God, and we knew a blessing would come to the meeting.

Once, when asked after the welfare of his family, he said his wife "enjoyed very poor health"; but if any one could enjoy poor health, I think she must. For his kind, tender ministrations were such as to make the condition of receiving them an enjoyment.

Oh, I forgot to tell you about the aggregate of that list of pledges. It was $68, but the printed statement of receipts in the *Herald* gave it $180. I knew where the rest came from, and the deacon was not a rich man either.—*Advance.*

"Herein is my Father glorified, that ye bear much fruit." What a catalogue of tribulation we find in Romans v: 3-5! Let us, then, seek more earnestly to be purified by suffering than to be relieved from it, knowing that at the end God will wipe away all tears from our eyes.—*Illustrated Christian Weekly.*

We often sigh for opportunities for doing good, while we are neglecting ample openings of God's providence in numerous little things of every day life.

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OUR MISSIONARY MEETING.

IN our society, we were discussing the value of direct communication with the foreign field; and one of our members declared that it had done more for the growth and interest of the society than anything else. Mrs. Martin said that, if she had not heard a letter read, in which the young missionary so fully described her work that she could not help seeing it, she would never have joined the society; and Mrs. Grey added "Yes, and to have them write directly to us is so much better, because they speak of things that they would not mention in print; and then, you know, when one is talking to you, you are always more interested than when one is talking to the public."

"That is very true," said Mrs. Davis; "and I favor keeping a regular correspondence with some one of our missionaries, asking her to write once a month or once in two months, and letting her letters be read as a part of our exercises. It will help to stir us up and keep us alive to the work we are doing."

"We do need it; and the thought that our young ladies have given themselves to this work ought to give a sense of reality to it, even though it be so far away," added the president; and we were just about to decide whom we should select for our correspondent, when Mary Graham said she would like to say a word. So we waited, and gave her opportunity.

She said: "Having a correspondent upon the field, – an intimate friend, — and knowing from her what I would not have otherwise learned, I feel impelled to speak. I would like to give you an extract from one of her letters, which I happen to have this very afternoon in my pocket. Speaking of her correspondence, she says: 'My letters are both a pleasure and a pain to me. Do you know, Mary, I feel that people make a great mistake. They seem to have little realization of the fact that heathenism is in all its effects very depressing, and that we are placed where there is a constant draft upon our spiritual energies, while at the same time we are removed from those influences which are such a support to Christian life at home. I admit that we are sustained by special help from God, at the very moment needed; but there are times when we sadly miss the human sympathy of which we are so largely deprived.

"'I have three classes of correspondents. The first, very small, is composed of those who write bright, cheery letters, giving the very best view of their domestic, social, and religious life, often telling of some victory in their Christian experience, which stimulates me wonderfully. These letters I enjoy, feel stronger for receiving, and find them easy to answer.

"'The second class are friends (?) who, in writing, relieve themselves. They pour upon me a flood of church and domestic trials, which, did it come suddenly, would nearly unbalance me; but, expecting it, I brace myself, and send in return a chatty letter concerning myself, and give some interesting experience with the native women, and they say, "Your letter did me a vast amount of good."

"'And, then, there is the third class, —those who ask for something to keep up the interest in the missionary society. I have taken up a package of these letters, feeling that they must be answered by the next steamer for home, when both mind and pen almost refused to work from sheer weariness, and have found in them not a question asked, nor

an intimation given of anything in particular which the writer would like to know about. I have compared myself to one who goes to rescue the drowning as, half-exhausted and only half-successful, he hears the cry of those standing on the shore, "Come and teach us to swim, we want to know how to save the perishing also,"—all forgetful that in this case their power of saving the perishing lies in their ability to cheer the swimmer.

"'Now, Mary, do not, I beg you, think that I would deny the societies the privilege of letters from the field. I would only have them realize how exhausting letter-writing is, and how depressing life among the heathen: then, they would help to make correspondence easy by asking definitely what they wish to know, and they would give the missionary cheerful, helpful thoughts from a Christian land. And, since we have 676 societies in the United States, I would have them feel that no one of them should claim correspondence for their exclusive use.'"

Mary sat down; and, after an impressive pause, the president suggested writing this friend. But as she is of another denomination, we decided to select one of our own ladies, and to write such letters as shall help her, not seeking simply a return in entertainment for ourselves. As we separated, each felt that we had stepped upon a higher plane in our plan for "keeping up the interest."

JUST FOR TODAY.

"Lord for tomorrow and its needs
I do not pray;
Keep me my God from stain of sin
Just for today.
Let me both diligently work
And daily pray.
Let me be kind in word and deed
Just for today.
Let me be swift to do thy will
Prompt to obey.
Help me to overcome my flesh
Just for today.
Let me no wrong or idle word
Unthinkingly say.
Set thou a seal upon my lips
Just for today.
Let me, in season Lord, be grave
In season, gay.
Let me be faithful to thy grace
Just for today.
So for tomorrow and its needs
I do not pray;
But keep me, guide me, love me, Lord
Just for today."

—*Selected.*

Missionary Correspondence

SUGGESTIVE PARAGRAPHS.

SIR HUMPHEY DAVY once said, "Of all my discoveries the greatest was Michael Faraday." A church in Scotland gained but a single member in a twelvemonth. But the single member was David Livingston.

Harriet Newell, dying before any heathen had listened to her voice, has been a ministering angel to the mission cause ever since. Within one year she was a wife, a mother, a missionary, and a saint. She buried her heart with her child, on the Isle of France, and then was buried by her baby's side. Her life

had failed, she thought. She knew not. If we do the very best we can, even though it be but little, God will not allow its influence to be lost.

Robert Murray McCheyne's tomb in old Dundee reminds us of the fact that a missionary spirit will find abundant Christ-like work to do anywhere. Here is touching account of his last service:

He had been visiting in the fever-stricken dens of Dundee. Typhus fever had laid hold of him; but, ignorant of the cause of the languor and pain which oppressed him, he had gone to celebrate a marriage, and remained for the entertainment which followed. Some were there who were no friends to his faithful preaching and thought that his grave manner was due to pietism and not to illness. So one of them said, "See now if I cannot tease your minister." So saying, she sent a little girl of nine years to Mr. McCheyne with a marriage favor and a bouquet. When the child approached him he brightened up. "Will you put this on?" said she. "Yes, if you will show me how." When it was all arranged, he said: "I have done what you asked me. Will you listen while I tell you a story?" So he began to tell her the "sweet story of old." Very soon six other little girls gathered round and listened with upturned faces while he told them how the Lord Jesus had come down from heaven to earth, had lived and loved on earth, and then died to save sinners. When he had finished, he laid his hand on the head of each child and asked God's blessing on her. Soon after he said he felt so ill he must retire. He went home to his bed, and in a few days he was with the Lord.

A way to pray for missionaries that has some force in it is suggested by the following: A person asked for a full list of the missionaries of a certain denomination, saying, "I like sometimes when I can just then do no more, to lay my hand on the list and say, 'Lord, all these thy servants and thy handmaids thou knowest; be with them and make them a blessing where they are.'"

THE WOMEN'S WORK IN CAIRO.

THE word of God is compared to leaven, and certainly its influences in the same quiet, sure manner have been felt of late here in the school. Some weeks ago a prayer-meeting was commenced to be held on Thursday at the time the regular Bible lessons are given. This seemed advisable in order to reach the day scholars, very few of whom attended our missionary society, and cannot attend our boarding school meetings as they are held in the evenings. I have been much encouraged to see how the girls, Protestants, Copts, Syrians, Jews and Mohammedans, learn verses to repeat, and also their willingness to engage in prayer. My first idea was to have them learn a verse from a Psalm, so as to teach them petitions in prayer, but they often select other verses, especially the younger ones.

It is very difficult here to get women to go to one another's houses for prayer-meeting, and as the school is rather far away from those who might attend here, it was found necessary to have the Wednesday meetings in a house where there are many families living, some of them related to one another, and they can be called in. Three of these women made a profession of their faith during the year. The removal of the three brothers' families to different houses, made me decide to change one of the Thursday meetings to a different connection, and I was

quite pleased to see how cordially I was received in a family where the female members are strongly Coptic. Their views may be influenced partly by a nun who is related to them, and is a more than ordinary person, a kind of abbess in Coptic convent in Old Cairo. She declined to pray when I asked her, with the remark that the Bible tells us to pray in secret. When told that we should do both, she said she prayed toward evening, and I then asked her to pray with us then, that we might be benefited. She then frankly said, "I cannot pray; let them pray," motioning with her hand to those present. I have felt lately, more than ever before, the great responsibility laid upon me in having to explain the word of God, and the danger there is in giving wrong ideas to the people.

The freed slave girls have shown a good degree of spiritual knowledge lately. One of them, at her own request, was baptized and received into the church at our last communion. The members of session were much pleased with her answers and the humble spirit she manifested, and she seems to be very blameless in her daily life. Two other of her companions have asked recently to be baptized and their knowledge is certainly sufficient, but up to the present time the matter has been delayed. One of these, and another Abyssinian, who has been with us eight years, are soon to go to Aden to the Scotch Free Church mission near there to be teachers for some other freed slave girls from the Galla country. There has been a delay in sending them owing to the news that there was scurvy among the blacks and fever among the missionaries. The Scotch and English have both suffered in that neighborhood from fever. I have thought how thankful we should be here for our general freedom from severe attacks of fever. Several of our number have been ailing lately, but we hope the lives of all will be spared, and strength given for the work that needs so many that are willing to consecrate their "service this day unto the Lord."

O, that God would grant us a time of reviving here in the hearts of all, and at home also, so that the people may offer themselves and their money willingly.

A. Y. THOMPSON.

Cairo, Jan. 30th, 1889.

AMERICAN MISSION,
JHELUM, INDIA,
Feb. 16, 1889.

My Dear Friends :—This is my month to write to the MAGAZINE and I must confess I feel sorry, for in the routine of Mission work it is hard to find any thing new to write about.

During a recent missionary tour we had rather an odd experience. We were traveling by rail and at one station a Hindu fakir got into our car. Wearing scarcely any clothing, his body rubbed with wood ashes, his matted hair bleached a dirty brown, his eyes wild and vacant, he was not a pleasant traveling companion. We protested against his admission into our compartment, but all to no avail as the crowd of Hindus at the station considered him a very holy man, and apparently did not see why any one should object to him. Some of the gentlemen afterwards drew him into conversation and he did not prove so stupid as he looked. He said he did not wear much clothing so that he would not go to sleep, and thus by keeping awake he could always think about God. As the poor creature sat shivering in the wind, he did not look to be in a very devotional frame of mind. He was told the true way to God, but I fear he did not feel his need of a Saviour.

When people become lazy and do not want to work they become fakirs and go

about begging. Often when in a zenana the lesson will be interrupted by the appearance of a fakir at the door crying for alms. The woman usually gives him a handful of food and he continues his rounds, getting all sorts of eatables in a confused mixture in the vessel he carries. These people usually dress in fantastic costume. Some classes are rather clean in their dress, but usually they are very filthy. It is very sad, the number of people who spend their lives in this way; some, perhaps, seeking truly after light, but the majority for the opportunity afforded them of living a life of idleness and vice under the guise of holiness.

A very old woman in one of our Bhura zenanas took quite a fancy to me recently. She insisted that I should stay with them all night. I felt rather dismayed at the idea as I looked about and saw the number of charpais to be crowded into that one sleeping-room. The old ogress danced about me, clapping her hands and singing in a shrill voice. She told me that if I would stay with her she would sing songs to me all night long. Then she called in a young woman, skilled in the art of native music, who sat down by the low wood fire and, holding her head off to one side and fixing her glistening black eyes on me, sang "that we might meet again," to one of the wierdest airs I ever heard. There was a sort of "uncanny" air about the whole thing that made me feel rather uncomfortable.

A young Mohammedan girl who has attended the Mission school in Jhelum for several years and who has been well instructed in Bible truths, at last expresses the desire to become a Christian. She seems perfectly sincere and to have arrived at this decision after much thought. She is only fifteen or sixteen years of age and cannot be baptized until she is eighteen. Meantime she will have much to try her weak faith and much to endure.

Yesterday I was out at Rostas, which is an old fort about ten miles from Jhelum. It was built about three hundred years ago by Sher Shah when he usurped the throne of Hamayun the father of Okbar. It is an immense affair, about three miles in circumference and in some places the walls must be more than twenty feet thick. There are many queer cells and chambers in these walls that furnish one a good subject for conjecture as to their intended use. One could spend several days with interest in this place examining its curiosities. Some of the massive gateways are truly grand. The road to Rotas lies for about three miles up a river-bed which winds through the sandy hills, among which the fort is situated. We follow this river, sometimes driving in the stream itself, sometimes pulling through the deep sand, always trying to avoid the quicksands until at a bend in the river, the brown old walls of the fort frown suddenly upon us. In one part of the fort enclosure is a dirty little village of mud huts. Here we have a little school for Mohammedan girls, which is kept by the wife of the catechist stationed there.

At present I am living in the same house with the new missionaries, Mr. and Mrs. Martin. They are hard at work on the language and seem to be making good progress.

Asking your prayers for the work and for us all,

I am, yours sincerely,

ANNIE F. GIVEN.

A Chinese Christian recently asked Arch-deacon Moule how many clergymen there were in England. Being desired to guess, he said: "It's a little country; perhaps 1,500;" and being told that there were 23,000, said in astonishment, "Twenty-three thousand! Then you can well spare one thousand for China!"

SIALKOT DISTRICT.

IN CAMP, Feb. 20, 1889.

DEAR FRIENDS:—Just a year ago, while in camp on an interesting tour, I wrote a letter for the MAGAZINE, and the same time this year finds us in tent again, but now we are about twenty-five miles from where we were this time last year, and in the opposite direction from Sialkot.

A person can have very little idea of the number of villages in one of these districts. In looking on the map the names of villages are pretty thickly written over it, but we find in our itinerating tours many villages that are not noted on the map. And when we consider the great number of heathen in these villages; what a great work is yet to be done here in "publishing the Word," and what great need have we of more missionaries to follow Christ's example, who "went throughout *every city* and *village* preaching and showing the glad tidings of the kingdom of God."—Luke 8, 1. Christ and his disciples were not alone in this work, but certain women whose names are mentioned, "and many others" were helpers with them. Oh, how long will it take to preach the gospel in *every* village in our mission district with the present number of workers?

Yesterday we pitched our tents by the roadside near a small village, but we are in reach of a dozen villages which are inside of two miles from us, and a few of them are quite large, and not a Christian living in one of them.

Yesterday, while our tents were being pitched, Mary Anna, our faithful Bible woman, went to the nearest village and talked and read to the women for three or four hours. She said they paid good attention, and they said it was all good that she read and told them. All in the village were Mohammedans except two families of Chinese. They invited her to come back again and tell them more of the good news. She went again early this morning awhile, but has now gone to another, a large village about a mile from the tents.

Since commencing my letter Mary Anna has returned, but is very tired and has the headache, and no wonder, for the sun is very hot, and she has walked miles and visited five villages today, and hundreds of women have heard the glad tidings for the first time. One woman said to her, "Oh, if we only had some one to come and read to us every day;" but, poor people, it will likely be a long time before they have the opportunity of hearing the gospel again.

Mary Anna said she met with no opposition at all, except in one village, one of the women had invited her to go to the place where the Mohammedan Maulavi read the "Koran" to the women, but when she went there a Maulavi was present and forbade her going in, but she had plenty of opportunities of speaking to the women in their own homes.

Mr. Lytle and his native helper have preached in five different villages today, and a number of men, women and children have come to the tent; so we feel encouraged and thankful that so many have heard the glad tidings today.

At the last place where we were camped a few Mohammedan men came to the tent and listened attentively to the preaching. The native preacher who is with us, once being a Mohammedan himself could quote from the "Koran" as well as themselves; and before we left two of them, one a learned Maulavi, confessed that their religion was *false* and ours was the only *true* religion; it remains yet to see if they will have the courage and faith to come out and receive baptism.

About three weeks ago we had our first winter rains, and a few days ago it commenced raining again, and we had to stay in one place longer than we intended to, as our tents were too wet to move, and the roads were very bad. But now it has cleared off and the sun shines very hot, the thermometor going up as high as 84° in the tent in the middle of the day, but early in the morning it is not above 55°.

The itinerating season will soon be over, as it will soon be too hot to live in tents. We can't take time to stay long at one place, usually only two or three days, as there are a number of villages where there are Christians and inquirers that we want to visit before returning to Sialkot, and we expect to move from here tomorrow to another village about six miles from this.

BELLE G. LYTLE.

Young People's Department.

CHURCH HISTORY.

Sarah.—We are promised Church history this evening without persecution, are we not, mamma?

Mamma.—It is true, the tenth and what is said to be the last, Roman persecution ended with the reign of Maximus, and a great change in the Church occurred when Constantine succeeded his father Constantius, and yet you will find in the history of the Church in all ages a condition of unrest; if there is not persecution from without, there is contention within.

Robby.—O, sister, here is a thistle flower, which I found when I was feeding my ducks, and you promised to tell me a story about the thistle when I would find a flower.

Sarah.—Well, I read in Scotch history that long ago the Danes came with their army to fight the Scotch people and take their country. They planned a night attack, and were stealing quietly to the Scottish camp when one of their soldiers trod on a thistle and cried out with pain. This cry roused the sleeping Scots, who sprang to arms and routed the Danes completely.

Robby.—Well, I guess that fellow will wear his shoes next time, and I had trouble to cut this flower and save my fingers.

Sarah.—But, Robby, mamma is waiting to tell us of the good king Constantine.

Robby.—Well, I will listen, if only he was a soldier and had fine horses.

Mamma.—Yes, he was a soldier, and one of the first events Church history records of him was his marching with his army from France into Italy against Maxentius. He was in great trouble and prayed to the God of the Christians. In the afternoon while marching with his army he saw in the heavens a luminous cross, and in Greek letters read the words, "Conquer by this." The soldiers were affrighted. The Emperor thought of it until night, then in a dream he saw Christ and the same cross, and felt certain he heard Christ bid him carry the emblem upon his banner from henceforth.

Sarah.—Do you think that appearance in the sky was a real cross? My history assumes it to have been some natural phenomena.

Mamma.—Well, it was real to him. From his father he had inherited kind feelings toward the Christians, but knew

nothing of the true God. No doubt he had admiration for Christian character as exhibited under persecution during the reign of Maximin and now this emblem and vision of the Christ caused serious inquiry, the result of which was his heartily embracing Christianity.

Robby.—Did you mean that he put a cross on his flag, mamma?

Mamma.—Yes, and had a long spear made upon which was a cross and a crown of gold, and silken streamers upon which were wrought the names of his children. The cross was with the Roman citizen associated with pain, ignominy and guilt. Constantine gave direction that from henceforth no one should suffer death by crucifixion; that that upon which the Saviour chose to suffer should no longer be used for criminals. Upon his third visit to Rome he had his statue erected and in the right hand a cross; and his soldiers also had the cross upon their banners, emblems to them of victory.

Sarah.—I have read that the spear upon which was the cross and crown was called Labarum, but know not the meaning of the word.

Mamma.—No, I think history does not inform us. With Constantine the name must have had some connection with the cross, and very sacred, for we read of fifty men being employed to guard the Labarum. In the second civil war Lucinius dreaded the sacred banner. All Christian Emperors who succeeded Constantine had the cross upon their banners. The Labarum of Constantine was at his death placed in his palace at Constantinople.

Robby.—O, mamma, I know how to spell that long name. Shall I for you?

Mamma.—Not now, Robby, but if you wish, I think Sarah will tell you something of that city.

Sarah.—Yes, but when you read history for yourself, you can learn of the situation of the city, which is most interesting, and the names of rivers told of in ancient poetry and song. I will have time only to tell you something of the city. It was built on seven hills, and the palace of the Emperor was intended to rival the imperial palace at Rome. There was a large college built, a circus, two theaters, eight public and one hundred and fifty-three private baths, fifty-two porticos for promenades, five graneries, eight reservoirs for water supply, four large halls for the meetings of the Senate and courts of justice, fourteen churches, fourteen palaces, four thousand eight hundred and eighty-eight houses; not so many streets, but more houses than were then in Rome; but, Robby, I want to hear something of the Church.

Mamma.—In reading of Constantine's reign, we are reminded of the reformation in Judea, when Josiah came to the throne, of which you will read in 2d Chronicles, 34th and 35th chapters. Constantine destroyed idol temples, prohibited pagan sacrifices, put an end to the savage gladiators, and became a devout hearer of Eusebius, who was pastor of Ceasarea, and furnished him with copies of the scriptures for distribution.

Sarah.—You once told me that Constantine's mother, Helena, assisted him in all his Christian work.

Mamma.—Yes. She spent much money, and, for many years, spent all her time in visiting various countries, building churches and asylums for the aged and sick. It is said she claimed to have found in Jerusalem the cross upon which the Saviour was crucified, which, in after years, became the center of papist superstition. Helena built homes also for women who devoted their lives to works of charity. These homes were no doubt the beginning of our present convents and nunneries, although some claim they originated with St. Anthony in the third century; but while all appeared so pros-

perous without, there were various errors being taught. A professed Christian philosopher of fine address taught that Jesus was not truly God, that there was a time when the Son of God was not, and much else. The sad condition into which this error brought the Church did more real injury than the sword and fire. One was a purifier, while the other as leaven was silently corrupting the minds of men and women. It was this error and its fruits which occasioned the necessity of the Council which met in the city of Nice.

Robby.—Well, that is funny name for a town. Sister, please tell me about it.

Sarah.—Well, there are two cities of that name, one in Asia Minor, founded three hundred years before Christ, the other is in France at the foot of the Alps. The mountain protects it from the sun, and it has long been a resort for invalids.

Mamma.—The Council met in the first of these cities, and was called by Constantine after having done all in his power to reconcile the divisions. There were assembled three hundred and eighteen ministers besides many elders and deacons the whole number probably six hundred; of this number, only twenty-two espoused the cause of Arius. We know not how long they sat. We read of one pompous, arrogant supporter of Arius who was silenced by an unlearned but holy man. Those who had been disposed to laugh at the old man were amazed when they witnessed the power of God's truth. The result of this council was a triumph for truth. Arius was deposed and excommunicated—but this heresy, though silenced for a time, afterward revived to the grief and suffering of the Church. The greatest champion on the side of truth was Alexander, principal pastor of Alexandria. He died five months after the close of the Council and appointed as his successor Athanasius, of whom we will learn much in our next talk on Church history.

M.

Editorial Department.

FROM the eighteenth annual report of the Women's Christian Association of Philadelphia, we gather that it is doing not only an efficient but a widely extended work. There are no less than thirteen standing committees, representing as many departments of work. The Association has in connection with it a home for girls, at Bristol, Penn., which was the gift, in January of the present year, of Edward L. Whelen and children, as a memorial of Mrs. Isabella N. Whelen, wife and mother of the donors. The gift is unhampered by troublesome restrictions, and is a very generous one.

The "Sea Rest," at Asbury Park, N. J., is another prominent feature of the work. Every year many enjoy an outing here free of expense, and for others of limited means the price is put low enough to be within their reach.

The editorial committee having in charge the publication of the paper of the Association "*Faith and Works*," sustained a severe loss in the death of Miss Anne C. Webb, a wise and faithful leader. The paper is pleasing in appearance and contents, and a direct help to the Association. Several members of the United Presbyterian church are earnest workers in the W. C. A. of Philadelphia.

UNTIL further notice the address of Dr. Sophia E. Johnson will be, Woman's Medical College, Philadelphia, Pa.

TO OUR SUBSCRIBERS.

THIS is the month for the annual reminder to our readers that two more issues will bring us to the close of the second volume. The success and prosperity of the MAGAZINE has been such that this means the entering upon a new year. To this fact we wish to call the attention of all our readers whose subscriptions expire with the July number and ask that societies take action and send in their subscription renewals promptly. Among our exchanges we find a description originally, we believe, from the Woman's Missionary *Advocate*, of an experience so familiar to the MAGAZINE that we copy it, asking special attention to its common sense and by no means overdrawn statement:

"If our subscribers could, by any stretch of the imagination, form an idea of the time and labor they would save the agent and the printer by renewing their subscriptions *one month in advance*, we are sure they would make an effort to do so. If they do not intend to renew they should notify the office at once. It is no little trouble to revise the mail list every month, mark out the names of delinquent subscribers, have the printer remove them, distribute the type, and, perhaps, just as it has been neatly arranged, the renewal comes in, three months delayed or more, and the name is to be reentered, often with a change of initials, the type re-set, and the wearisome proofsheets of four thousand names are again to be read, name by name, and corrected. Please, then, *look at your labels*. A great many names have been marked out this month. Now, when the first number is missed, some will say, "I wonder why my paper is so irregular," though it be the first time in the year. Then when it fails the second time they will say: "I have not received my paper for two months. Please examine your books and mail list (no light task), and let me know what the trouble is." When the third month comes and brings no paper, it is, "I declare, such carelessness is awful;" inexcusable, she means. I don't intend to subscribe any more, for I have paid my money, and now I have missed three numbers." These are facts, and yet we could offset them by hundreds of sweet-spirited and charming letters received every month. Three-fourths of those who complain of irregularity in receiving their papers are due the WOMAN'S MISSIONARY MAGAZINE for those months, and their names have been marked out that new subscribers may be furnished without printing an extra supply. The treasurer is not infallible, and makes mistakes despite all her care; but she is always glad to correct them, and is never impatient at the work imposed if only the prosperity of the paper can be assured, as *this* is the main test of the prosperity of the work it represents."

Those who have examined the statistical blanks sent out by the Women's Board cannot but be impressed with the usefulness of such a table of reference as indicative of the status of each local society, and we can only hope that societies have availed themselves of these helps and been stimulated to greater regularity and accuracy in making out their reports. The report of the secretary of the G. W. M. S. can only be complete in proportion as each link in the chain of organization has been painstaking and careful.

Owing to the desire to issue the May number of the MAGAZINE a few days earlier than usual, so that the subscribers may receive their copies in advance of the annual meeting, part of the Young People's Department has been omitted until the next number.

Mrs. Mary R. Morrow, of Ewing, Nebraska, under date of March 16th, thus writes:

MY DEAR FRIENDS:—I began with the first number of the MAGAZINE, and feel that I have been abundantly repaid for the money spent for it. I await each monthly visit, for I know each number will contain something interesting. I feel rejoiced that such a great work can be accomplished by the efforts of the ladies of our Church. The last number contains a picture of the Park avenue, Omaha, parsonage. Although living 200 miles from Omaha, a great many in this neighborhood feel interested in that home. It was our pleasure to have Mr. Henderson preach for us one week in November. We have a country church, and not many members, and somewhat scattered, but we are not forgotten by the members of Presbytery, who visit us and help on, and encourage us very much. We have been without a settled pastor for over three years, but we are looking forward when we will have one, and then perhaps we can do more than we are at present.

Your Friend,
M. R. M.

Now, that many new recruits will be sent out to both Egypt and India during the coming autumn, the Church at home need to lay the fact well to heart, that contributions will need to increase all along the line that the regular routine mission work may be maintained and extended in proportion to the increased number of workers. The idea sometimes prevails that when the outfit and salary of a missionary are provided for, the expenses in connection with his work are well nigh cancelled; when the fact is they are not half met. A missionary must be furnished with a suitable building for holding religious services and maintaining schools. He must also have teachers and helpers of whom he has the oversight. These things are just as useful and important in prosperous mission work as are outfit and salary, and without these aids the missionary finds his energies frittered away, his hands hanging down, and his golden opportunities slipping from his grasp.

"QUESTION DRAWER."

[Address all communications for this department to Miss E. W. Pollock, care of Mrs. W. C. Hutchison, Xenia, Ohio.]

QUES. How can the subscriptions for this MAGAZINE be increased?

[We publish below a reply to the question in regard to adding a domestic training school to our Freedmen's Missions. This is very good, and we hope to hear from others among the workers in this mission on this subject.—Ed.]

BLUESTONE MISSION, March 28, 1889.

In reply to your interrogation I have no hesitancy in stating my convictions that a Domestic Training Department in connection with our Freedmen's Mission would prove of great practical advantage to the colored people. It is my observation that more sickness and a greater mortality prevails in the homes of the colored people than of the whites. This I attribute chiefly to the bad preparation of their food, uncleanliness and the neglect of their clothing. Were those who are to be the mothers in future homes, previously schooled in *domestic economy*, we should expect their homes to differ essentially from the prevailing type of today. They would understand the necessity of making their homes more light and cheery; more tidy, orderly and cleanly. They would understand the useful and economic art of cutting, fitting and remodeling garments and of repairing the worn and torn. The culinary department in their homes would be revolutionized for the better. For the better as to health of family, in point of economy and cleanliness, if presided over by those trained in such departments as you mention.

It is a department especially needed for the girls and young women, as the great majority of them serve, for a longer or shorter period in white families. Trained in such schools they would render a more satisfactory service, and would command more remunerative wages. But the great advantage would be evidenced in the material improvement of their own homes.

Industrial schools, or such departments connected with literary and scientific education, are wherever established proving of incalculable advantage to the Freedmen.

Now I know not whether I have answered your query. I have simply expressed my convictions of the advantage of "Industrial Education" to this people. I might write more but have perhaps written sufficient. Is such a movement practical at present in connection with our mission to the Freedmen? It would require some expenditure of money and the Board is heavily in debt and only about 30 per cent of appropriations have to date been received. But you have not asked as to the *practicability* of the means so I shall not further trouble you with its consideration. J. A. RAMSEY.

ANS. "Why are there not more Moody's in the world today? Why is it that every Christian has not that power of the Holy Spirit to win souls for Jesus?" It is not because God is any more willing to bestow this power on Mr. Moody than he would be to bestow it on any other Christian, but it is because there are few, if any, who are just as willing to occupy the position which Mr. Moody has gained, because they are not willing to undergo the *discipline* and *work* which is necessary before they are prepared for the Lord's use as Mr. Moody is. They lack faith and an entire consecration to God and his service. They are not willing to empty themselves of *self* and allow God to fill them with his Holy Spirit, who alone giveth power to win souls for Christ.

SUGGESTION CORNER.

In Dr. Owen's report to the Home Mission Board he speaks of the discouraging and shameful condition of affairs in the Warm Springs Indian Agency. I would suggest that each member of every missionary society in our church make this a special subject of prayer, and since work should accompany faith, let each society present a petition signed by every member asking President Harrison to remove those officials who have been acting so shamefully and in their stead place God-fearing men. In the meantime let us be united at the Throne of Grace, remembering that it is only the prayer of faith that reaches the throne.

A TIMID ONE.

Women's Auxiliary Board, Etc.

SECRETARY'S REPORT.

At the April meeting the manuscript of Miss Clokey's exercises for Mission Bands had just been received by the committee in charge. By the time this report is in print the book will speak for itself. It should meet with a ready sale, judging from the inquiries made through the year.

Under the joint supervision of the Magazine committee and the Board Miss Josie Martin has been visiting congregations in Beaver Valley Presbytery. She reports encouragingly and is much interested in the work of organizing new societies, enthusing others, and presenting the claims of the WOMEN'S MISSIONARY MAGAZINE.

The Treasurer's receipts for March were $3,800.61. One pathetic feature of the report was the announcement of the first contributions for Dr. S. E. Johnson's hospital from three patients in the Protestant Home for Incurables, Pittsburgh, Pa. Such an example deserves the consideration of those in the enjoyment of health, surrounded by friends and all the comforts of life.

Until after April 15th it will be impossible to say whether the Memorial Hospital Fund is complete.

Great things are expected from those societies whose money is not appropriated until the close of the year; and yet we wish that all could experience the truth of the proverb, "He giveth twice who gives quickly"—to worthy objects.

It is a pity to qualify this description of a "model" giver, but it is no sin to discriminate wisely. Would that every society could think twice before devising liberal things in response to all sorts of appeals. Certainly restraint is needed when there seems to be such a disposition to vote away society money, just because some friend at the other end of the line asks for assistance in building a church or in doing some other good work not "in itself sinful."

Let the next request either be politely declined or answered from individual purses. MARGARET M. SHAW.

April 2, 1889.

FOREIGN MISSIONS.

MONTHLY STATEMENT.

FUNDS.—Receipts during March, $6,967.81; remitted, Egypt, $3,504; India, $3,204.50.

There are only a few days more before the year closes—*the 30th of April.* If there are any funds in the hands of Treasurers of Societies, or Financial Agents, or of the friends of Missions, they should be forwarded at once to the Treasurer of the Board, Mrs. Jos. D. McKee.

MISSIONARIES.—In the India Mission Rev. J. P. McKee has been re-elected Corresponding Secretary and Treasurer of the Mission, with his address still: American Mission, Gujranwala, India. Rev. G. W. Morrison has been assigned to work in West Gujranwala, with his residence for the present in Gujranwala City.

In Egypt, Mrs. Watson has quite recovered from her illness, and will set out with Dr. Watson for a rest in this country about the middle of May. Dr. Lansing is not in a good state of health and will be forced to seek a change. Rev. John Giffen, who will re-embark from this country for the Mission early in the ensuing fall, has been assigned to Cairo during Dr. Watson's absence. Miss Matilda Strang has been appointed to the work in Monsoura.

NEW MISSIONARIES.—Nearly all the newly appointed Missionaries have signified their acceptance of their appointments to the respective missions, and it is expected will be ready to leave this country for their work some time between the middle and last of September next. The whole company of those returning and the new missionaries will make, it is expected, a party of from fifteen to eighteen persons. Let them have largely the prayers of the Churches that they may have all needful, physical, mental, and especially spiritual, fitness and furniture for their great work.

CHEERING WORD.—In a private note, Dr. Stewart of the India Mission says: "The work has been as prosperous during the last year as the year before. There have been 1477 adult baptisms, and a net increase of adult members of 1639. The Lord seems still to be with us."

Again he says: "We are happy to hear of the prospects of some more missionaries. They will all be needed. Our hands are full, and large work is ahead of us."

"The progress made by the Church at home is good news to us. She seems to be acquiring new life in all directions, particularly in the West. May the good work go on until every knee shall bow."

SPECIALLY ENCOURAGING.—Two very gratifying things have been occurring for some time past with increasing frequency and most useful and happy results. We submit them to the earnest, thoughtful consideration of the friends of missions and the great cause of our Lord. One of them is the disposition and acts of numbers of persons, both men and women, to make their wills in a grateful remembrance of God from whom all they have has come, and especially to make Christ one of their heirs—and thus leave a bequest to some one or more of the departments of his great work in the Church and the world. In this way our foreign missions in Egypt and India have been signally helped, and incalculable good has been done.

The other thing is the disposition and the acts of numbers of persons to whom God has given liberally of this world's goods to use them while they are still living in appropriating them to special objects which are thus put into circumstances in which their efficiency and success may be far more promptly, and certainly, as well as extensively assured. In these cases the donor has the great pleasure, not unfrequently of seeing the most happy fruits of his doing. In this way also our Board of Foreign Missions has been usefully helped—and many who

have received the gospel through such gifts far hence in our mission fields have have invoked the richest blessings of God upon these thoughtful, generous givers.

J. B. DALES, Cor. Sec.

Philadelphia, April 8, 1889.

RECEIPTS FOR MARCH, 1889.

[When not otherwise specified, the money is from the W. M. S. of the place named.]

FOREIGN.—Saltsburgh $10; Mt. Pleasant, Westmorelanc Pres., 13; Lansing, M. B., Mt. Pleasant 6.50; 2nd, New Castle, 10; 2nd, Kansas City, 10; Piper City, 19; Southern Illinois Pres., 5; 2nd Cedar Rapids, 15; Warrensburg, Mo., 5; East Palestine, 18; 1st, Cleveland, 10; A Friend of Missions and reader of Magazine, 4; Hoopeston, 5; Burgettstown for Egypt, 20; Burgettstown M. B. for India, 5, and for Egypt, 5; Y. L. M. S., Unity, Pa., 5.45; Fairfield and Ligonier for Egypt, 10; Parnassus, 4; Princeton, 20; Steubenville, 20; Mumford, 10; Shiloh, Ind., 11.46; Indianapolis, 2; New Brighton, 12; Rocky Spring, 40; Beaver, 7; Wampum, 5; 1st Newcastle for Egypt, 30; Centre Beaver Valley Pres. for India, 9; Bellefontaine, 5; Kirkwood, 11; Hookstown for India, 16; Willing Workers, New Brighton, 14.

SALARIES.—Miss J. L. White, Beaver Valley Pres., 150; Miss Hogg, Societies of 2nd Church Allegheny, 100; Miss C. E. Wilson, Keokuk Pres., 7.95; Miss Smith, Garnett Pres., 5; Miss McCahon, Chartiers Pres., 25; Mis Given, Indiana Pres., 104.25; Allegheny Pres., 80.50; Miss Campbell, Monmouth Pres., 25; Miss Strang, Southern Illinois Pres., 61.50; Warrensburg, Mo., to aid in sending a Foreign Missionary, 10; Miss Corbett, Conemaugh Pres., 100.

MISCELLANEOUS....Y. W. M. S 1st Pittsburgh, scholarship in Pressly Memorial Inst., Egypt, 50; 2nd Philadelphia, Training school, India. 50; also Training school, Egypt, 50; Logan's Ferry, Women's work in Egypt, 12; 9th Philadelphia, Training sch'l, India, 12.50; also Training school, Egypt, 12.50; East Brook, support of girl in Sialkot, 25; 3rd Xenia, Mrs. D. S. Lyttle, Sialkot, for Mission work, 40; Y. L. M. S., Olathe, Kan., teacher at Zagazig, Egypt 25.50; Pearl Gatherers, Caledonia, N. Y., support of Marie Nicholi, Miss Thompson's school, Cairo, 55; L. F. M. S. 1st Allegheny, Pressly Memorial Institute, Asyoit, for furnishing school, 25.

DR. WHITE'S HOSPITAL, INDIA.—Miss Mary E. Ritchey, Mercersburg, 2; Aledo, 12; Miss Emma D. Anderson, proceeds of entertainment given in 2nd church, Allegheny, 60; A Friend of Missions, Detroit, 2; 1st Chicago, 20; Mission Band, Braddock, 3; Stewart Station, 33; Jefferson, Monongahela Pres., 6; Y. W. M. S., 7th Pittsburgh, 5; Elgin, N. Y., 10; Mrs. M. J. Newman, Rushsylvania, O., 6.50; Salt Creek, 16; Baltimore, 60; 2nd Chicago, first contribution, 7; Southern Illinois Pres., 2.82; Mrs. Ella Burnside, Garner, Ia., 5; A Friend of Missions and reader of the MAGAZINE, 3; Warrensburg, 10.50; Braddock, 28; Unity, Pa., 12.77; Lower Chanceford, Pa., 12; Mrs. M. J. Douthitt, West Union Cong., 2; Buds of Promise, Indiana, Pa., 2.75; Mrs. A. R. Harshaw, Steubenville, 5; Caledonia, N. Y., 12; Harmony, Ills., 7; Fairview, Kansas, 7; Miss Margaret Jamison, Cadiz, 6; First Mission Band, Madison, Indiana, 2; Oak Grove, Beaver Valley Pres., 12; Wurtemburgh, 3; Mrs. Raisley, 1; 1st Monmouth, 25; Olena, 10; 3rd Xenia, 114; L. F. M. S. 1st Allegheny, Thank-offering Jubilee, (50c yr) 212.

DR. S. E. JOHNSON'S HOSPITAL, INDIA.—First contribution from Home for Incurables, Pittsburgh, Pa., Mrs. Boulanger, 20c; Miss Begga, 1; Mrs. McCracken, 1.

HOME.—Stewart Station, 20; Mt. Pleasant, Lansing, M.B., 2; Big Spring, 12; New Concord, 10; 2nd New Castle, 10; Southern Illinois Pres., 5; 2nd Kansas City, 15; Warrensburg, 5; Hoopeston, 5; 1st Cleveland, 10; 2nd Philadelphia, special, 15; Y. L. M. S., Unity, Pa., 5; Bethesda, 20; Little York, Ill., 18.45; Park Avenue, Omaha, 5; Roney's Point, West Va., 7; Washington, Pa., 50; 1st New Wilmington, 9.50; Deer Creek, Mercer Presbytery, 16.65; Mumford, 10; Richland, Indiana, 15; Shiloh, Indiana, 11; Milroy, 3; Indianapolis, 2; Lyndon, Kansas, 2; Mt. Jackson, 10; Rocky Spring, 5; Beaver, 6; Bethel Beaver Valley Pres., 13; Darlington, 7.50; Wampum, 5; Wurtemburg, 10; New Brighton, 12; Beloit, 2; Beloit Cheerful Workers, M. B., 11; Bellefontaine, 10; West Bellevue, 19.

W. S. INDIAN MISSION.—A Friend of Missions, Detroit, 10; Mrs. Ella Burnside, Garner, 5; Warrensburg, 5; Burgettstown, M. B., 5, Parnassus, 4; West Union, Ills., 5; Park Avenue, Omaha, 5; Washington, Pa. Help-a-Little M. B., 4; Y. L. M. S. Cannonsburgh, 25; Beaver Falls, 7; Center Beaver Valley Pres., 12; Beloit, 2.

FREEDMEN'S.—New Jefferson and New Market, $12.70; Willing Workrs, Little York, for Prairie Bluff, 9.23; 2d Washington, Io., 10; Ninnescah, 11.90; Saltsburgh, 10; Stewart's Station, 20; 2d New Castle, 8; 2d Cedar Rapids, 11; Piper City, 11; Southern Ills. Pres., 18; Warrensburg for Knoxville, 5.25; 1st Cleveland, 10; Burgettstown, 10; Fairfield and Ligonier, 10; Roney's Point, 7; Aledo, 16; Stone Valley, M. B., 2; New Brighton Willing Workers, 12; Oak Grove, 16; Beaver Falls, 7; Mt. Jackson, 5; 1st New Castle, 10; Neshannock, 12; Beaver, 6; Wurtemburg, 2; Gerlaw, for Knoxville, 10; Misses Emma and Mary Milligan, Plano, Ia., 5; Beloit, 1; Lyndon, Kan., 2; Bellefountaine, 10; Caledonia, Ind., 5; Indianapolis, 2; Carmel, 10.25; Y. L. M. S. Cannonsburg, Pa., for Bluestone, 25; Y. L. M. S. Sewickley, for Prairie Bluff, 5.

CHASE CITY.—A Friend of Missions, Detroit, $10; Mrs. J. H. Young, 2d Washington, Ia., 9.95; Burgettstown M. B., 5; East Brook, 10; Unity, Pa., 2.75; North Page, 4; Buds of Promise M. B., 1st Allegheny, 3; L. H. M. S. 1st Allegheny, to buy shoes, 25.

FOR NORFOLK.—North Page, $4; East Brook, 10; Burgettstown M. B., 5; Mahoning, Brookville Pres. 8; Oakland Chapel, Pittsburg, 10; L. H. M. S. 1st Allegheny, to buy shoes, 25.

L. G. HOME, KNOXVILLE.—1st Pittsburg, Little Girl's Primary Class, $20, supplemented by the W. M. S. 35, to support a pupil; Stewart's Station, M. B., 18; Braddock M. B., 3; A Friend of Missions and reader of the MAGAZINE, 3; Shiloh, Ind., 2.

BIBLE READER, KNOXVILLE.—1st Cleveland, 25; L. H. M. S., 1st Allegheny, 15.

LITTLE BOY'S HOME.—Y. L. M. S. Beaver, $6.60.

CHURCH EXTENSION AND PARSONAGE FUND.—Y. L. M. S. 7th Pittsburgh, $5; Oakland Chapel, Pittsburgh, 10; 3d Pittsburgh, Special, 25; Stewart's Station, 20; 1st Chicago, 5; Hookstown, 30; 2d Kansas City, 15; Southern Ill. Pres., 3; 2d Philadelphia, 10; Park Avenue, Omaha, 10; Caledonia, N. Y., 10; Spring Hill, 9; Madison, Ind., 5; Shiloh, 1; Caledonia, Ind., 5; Bethesda, 10; Silver Creek, O., 5.10 Y. L. S., 2d Monmouth, 30; Y. L. S., Gerlaw, 8; Elmira, 5; Beloit, 2; Y. L. A. S., 1st Allegheny, 5; Busy Bees, West Bellevue, 21; Gleaners, West Bellevue, 21; West Bellevue, 19; Y. L. M. S., Beaver Falls, 16; Darlington, 2.50; Rocky Springs, 5; New Brighton Willing Workers, 12; New Brighton, 11; Beaver Falls, 5; Beaver M. B., 3.00; Neshannock, 11; Milroy, for Children's Church, Horton, Kans., 3.

MINISTERIAL RELIEF.—A Friend of Missions, Detroit, $25; New Concord, 10; Washington, Pa., 25.83; Bethesda, 20; Homer City, 7; Lyndon, Kans., 2; Madison, Ind., 5; Shiloh, 1; Indianapolis, 2; Y. L. A. S., 1st Allegheny, 5.

ORPHANS' HOME & HOSPITAL, ALLEGHENY.—Oak Grove, Beaver Valley Pres., 3; York, N. Y., 20.70; 3d Xenia, 10; McCartney M. B., 6th Allegheny, 25; Bellevue, 5, for Colored Orphans' Home, Allegheny.

RULES OF ORDER, FROM SALE OF.—Miss M. M. Shaw, 3.

CONTINGENT FUND OF W. A. BOARD.—Indiana Pres., $3.50.

E. J. SLOAN, Treas.

The L. M. S. of Conemaugh Presbytery met at Indiana, April 3, at 1:30 P. M., and was opened with devotional exercises by Mrs. Clara Henderson, Vice-President. Most of the Societies were represented as well as Mission Bands. Mrs. M. J. Simpson, in behalf of Indiana Society, extended a cordial welcome to the Convention. Mrs. W. H. McMaster, President, in her annual address, briefly reviewed the past and presented plans and suggestions for the future. The annual report from the Congregational societies were read and showed that some progress had been made during the year, and that all had encouragement to press forward. The Secretary reported the addition of five new organiza-

tions: two L. M. S., one Y. L. S. and two Mission Bands; also the transfer of Union Society to Westmoreland Presbytery. She also read extracts from letters received from Mrs. Harron, Sec. For. Miss., presenting the claims of the Gordon Monument Fund, which was recommended to the Congregational Societies for consideration. The Treasurer presented a full and satisfactory report, showing that this Society has met its obligations to our own missionary promptly and fully, many of the Congregational societies making appropriations for other objects after paying their assessments. All societies paid their pledges on the salary, but one. Mrs. Rev. J. C. Greer presented the Paper which had been assigned to the Johnstown Society; subject, "Do Missionary Societies Accomplish their Object?"

7 P. M.—After a short time spent in prayer and praise and transacting some unfinished business, the regular devotional exercises of the evening were conducted by Miss C. M. W. Foster, who also opened the conference on "The Duty of the Church and morality claiming citizens in this critical time and hour of need;" Judges 5: 15 23. Rev. W. S. Owens, D. D., Chairman of Ex. Com. of Amendment Association made some remarks, presenting some very practical plans and suggestions by which women can help in this great temperance campaign in our own State. Mrs. McMaster and Mrs. Thompson followed with a few remarks, after which Miss Margaret Smith, of the Y. L. S. of Indiana, in an essay, spoke of our "Personal Responsibility." An interesting letter from Miss Kate Corbett was read. Mrs. Celia Patterson was appointed Miss Corbett's correspondent for the present year. The closing recitation was given by Grace McMaster, of the Blairsville Mission Band.

Adjourned to meet at Jacksonville on the last Wednesday of September.

MRS. W. H. McMASTER, Pres.

M. LIDE ORR, Sec.

PROGRAMME FOR MONTHLY MISSIONARY MEETING.

Psalm 116, L. M. 7-11. Prayer.
Voluntary Prayers.
Psalm 119, C. M., 25-26.
Read 1st Chron. 29: 5; Romans 12: 1.
It means:
Entire surrender of ourselves to the Lord,
To hear, keep and do his will,
Whose we are, 1st Cor. 6: 20; 2d Cor. 7: 1.
This is our start, 1st John 3: 1-3.
Out of Egypt in (or into) Canaan.
Steps in Israel, Exod., Lev., Num., Deu.
Deu., 4, 1-2; 6, 1-3; 10, 12-13.
The New Testament Claim:
Matt. 10, 37-39; 16, 24-26; Luke 14, 26-33.
Saved by Holiness; Ex., 3, 7-8.
1st, Consecration is a blessing.
Rev. 22: 14; John 14, 21-24; 15, 14.
2d, Gives joy; Neh. 8, 8-12; Ps. 40, 7-8; John 4, 33-34.
Process of consecration; Deu. 26, 16-19.
1st, God's Command, verse 16;
2d, Our Surrender, verse 17; } Never to be taken
3d, God's Response, verse 18-19; } back, Lev. 27, 28-33.
Psalm.
Roll call and minutes.
Reports.
Miscellaneous business.
Close with Lord's prayer in concert.

MRS. F. M. Gibson,
San Francisco, Cal. MRS. T. B. STEWART.

WASHINGTON'S BIRTHDAY AT BLUESTONE MISSION.

Under the auspices of the social committee of the Society of Christian Endeavor of Bluestone Mission the following entertainment was given in the presence of a large and appreciative audience, mostly patrons of the school. The choir occupied the platform on the left and right, Mrs. Dr. McLean, a skilful performer, being organist. The credit of the fine singing belongs to Mr. and Mrs. Ramsey, who trained the choir. The following programme was given in full: Invocation, Rev. J. A. Ramsay; America, Choir; Washington's Farewell Address, Miss Bryan; Mary and Martha, Choir; There's Something for Children to do, Millie A. Morgan; The Star Spangled Banner, Choir; The Boston Master and his Pupil, James Tayler; The Battle Hymn of the Republic, Choir; Tribute to Washington (original), C. A. Puryear; Why Don't Parents Visit the School?, Little Girls; The Doctor's Prescription, John Brown; Gideon's Band, Choir; The Voice of Twilight, Fannie A. Russell; The Brooklet, Choir; Paper, Biographical Sketch of Washington, Josephine Doggett; Did not Old Pharoah Get Lost? Choir; The Sword of Washington, Holmes Clark; Responsibilities of the American People, H. C. Carter; Marching on, Choir; Over the Fence, George Russell and Josephine Doggett; We're a Band of Union Brothers, Choir; Inauguration of Washington, I. J. Howell; Hail Columbia, Choir; Washington's Birthday, J. M. Howerton; I am a Rolling, Choir; Humble Origins, (original) W. G. Wilson; Talks by the Patrons. Comic Song, "Watermillen," J. M. Howerton.

All the students who took part acquitted themselves admirably and received hearty applause. The talks from the patrons were excellent and encouraging. The programme was given without a break. The success of the occasion greatly encouraged the teachers, gratified the patrons and told favorably for Bluestone Mission.

JOSEPHINE DOGGETT, Student.

IN MEMORIAM.

It has pleased our Heavenly Father in his all-wise providence to remove from us a beloved friend and co-worker. Mrs. Amanda Wilson was among the first to respond to the movement to organize a Society for Mission work, and has always manifested a deep interest in whatever was presented for benevolent effort. As members of the Society we deeply feel our loss in this removal. We shall miss her cheery presence as well as the willing heart and helping hand, which was ever ready for loving service. Active and energetic as she was, it is difficult to realize that her work on earth is done. God has called her to higher service. We would render this tribute of love to the memory of one whose work with us is ended, recognizing in her death a call for more earnest work for the Master. While we mourn for her we would bow in submission to our Heavenly Father's will, rejoicing in the assurance that our loss is her eternal gain. "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." Work while it is called to-day.

MRS. CRISWELL,
MRS. GIBSON, } COMMITTEE.
MRS. CLINE,

Action of W. M. S of United Presbyterian church of Rock Island, Ill., on the death of Mrs. S. F. Cooke.

Whereas, it has pleased our Heavenly Father to remove Mrs. S. F. Cooke from her earthly to her heavenly home, therefore,

Resolved, That while we as a Society mourn the loss of one of our first members, we bow in submission to the will of God, knowing that "He doeth all things well."

Resolved, That we bear testimony to the faithfulness of our departed friend, and to her interest and zeal in all departments of mission work.

Resolved, That we tender our heartfelt sympathy to the bereaved family, and commend them to the Great Comforter, that they may be able to say, Thy will be done.

Resolved, That a copy of these resolutions be given to the bereaved family; that they be recorded in the minutes of the Society, and published in the WOMEN'S MISSIONARY MAGAZINE.

"Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, they rest from ther labors and their works do follow them."

MRS. EMMA R. BROWN,
MRS. JENNIE McKOWN, } COMMITTEE.
MISS M. W. DAVIDSON,

The Ladies Home Missionary Society, 1st U. P. Church, Allegheny, would offer the following as a tribute to the memory of Miss Annie White and Miss Mary Lysle, who died January 8th and January 19th, 1889.

It is with great sadness that we record the deaths of two of our dear friends, both members of this Society. While to be "ever with the Lord" is joy to them, yet to us who loved them the call came all too soon. Having finished the work given them to do, God took them to begin the New Year with Him.

Though sad hearts are left mourning, it is comforting and precious to know that "He doeth all things well," and "What we know not now, we shall know hereafter."

And to those of us, even the humblest of His followers who try to do Him service, will some day come the same call, "The Master calleth, arise, He calleth for thee."

SECRETARY.

JEWESS. JEW.

TYPES FROM THE HOLY LAND.